

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

"There are times when we all have to remind ourselves of the parable of the talents, and think not so much of the effect of our work upon men as upon God's thought of it, and pray to earn the benediction of those servants whom the Lord finds watching and working when He comes."

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THE ATONEMENT OF CHRIST.

THE importance of this subject will be readily recognized by all. It is the very heart of the gospel, from which pulsates the stream of eternal life. It is the fact which gives vitality to all else in the gospel. If the atonement is not a reality "then is our preaching vain," our baptisms and confirmations meaningless, the sacrament of the Lord's Supper a mockery, and our "hope of eternal life" without foundation. The question is sometimes propounded as to whether any other means of redemption for man than the atonement of Christ could have sufficed. To state the question in the words of Shedd, an eminent theologian: "Does the necessity of expiation in order to pardon arise from the nature of the case or from arbitrary arrangement? Could the Deity have dispensed with any or all satisfaction of justice, or is justice of such an absolute and necessary character that it would be impossible to save the guilty without an antecedent satisfaction of this attribute as it would be for God to lie?" It may be mentioned in passing that the necessity of expiation in order to pardon does arise from the nature of the case, and not from arbitrary arrangement, and that the Deity could not dispense with any or all satisfaction to justice, since justice as an attribute of God is of such an absolute character that it would be impossible to save the guilty without an antecedent satisfaction as it would be for God to lie. The attributes of justice and truth are to be equally maintained in Deity.

The doctrine of the atonement through the expiatory suffering and death of Christ can only be rightly understood when con-

sidered in its relationship to that affected by it—i.e., eternal intelligences, men—from which standpoint it shall be considered. We believe that “Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be,” (Doc. and Cov. 93: 29); that God, in His love for His children, desired their progress and their eternal happiness, as is explained in His words to Moses, “This is my work and my glory, to bring to pass the immortality and eternal life of man.” (Book of Moses 1: 39, Pearl of Great Price.) To achieve this, the union of spirit and earth element was necessary, that the spirit might attain to higher manifestation and power than would otherwise be possible. It was necessary that the eternal intelligence, which was begotten a spirit, should be united with earth element to learn the lesson of earth life; to gain new experience essential to the advancement of the spirit of man. “Man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fullness of joy (Doc. and Cov. 93: 33, 34), and according to the Prophet Alma “man is that he might have joy.” For man earth-life was necessary to progress, and it was therefore provided that he may gain an experience amid broken harmonies, witnessing the conflict of opposite existences—good and evil, faith and doubt, joy and sorrow, victory and defeat, life and death.

To bring to pass these broken harmonies necessitated a fall of man—a violation of law, through which came inharmony and conflict. We learn that man fell; Adam transgressed the law, and ushered in the earth existence among all those conditions necessary to man's instruction and progression. But this transgression, though fulfilling the purposes of God in relation to man's progression, was nevertheless a violation of law, for which satisfaction must be made, that the broken harmonies may be restored and that which was lost may be regained.

We learn that the entire universe is under a reign of law and all things are governed by and held accountable to law. “And again, verily I say unto you, that which is governed by law is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice or judgment. Therefore they must remain filthy still.” (Doc. and Cov. 88: 34, 35.) The Lord has further revealed that “There is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.” (Doc. and Cov. 130: 20, 21.) In the light of these passages it must be concluded that whatever sin—“transgression of the law”—is committed, justice will demand payment and satisfaction, thereby maintaining the integrity of moral government and the force and majesty of law.

Not only did Adam transgress the law in order to bring to pass earth-life, so necessary to man's progression, but all men coming to years of accountability also sin on their own account and incur the consequences due to broken laws. This does not mean that man's individual sins are necessary to the general purposes of God. The fall of Adam was necessary to the accomplishment of God's purposes, but it was not necessary to those purposes that Cain should slay Abel or that "every imagination of the thoughts of man's heart was only evil continually." (Gen. 6:5.)

A condition is now presented that can only be met in one of two ways, if justice is to be satisfied and the harmony of God's attributes remain unbroken. Justice must take its course and inflict punishment upon the actual sinner, and man be left to satisfy its demands by an endless misery, or God must satisfy His own claims against man by making a satisfaction to justice and providing for man a vicarious atonement, since man is helpless in the presence of the broken law. Adam, as an eternal being, doubtless violated an eternal law and the race is under an eternal penalty. Under these circumstances, what is to be done? God could not benevolently forgive man his transgression, as that would be in opposition to justice; mercy would rob justice and thereby destroy the balancing qualities of God's attributes. If such a benevolent act could take place, the atonement could be dispensed with altogether; but we see that the reign of law excludes arbitrary action—action independent of law—so a way must be found whereby satisfaction can be granted to the demands of a broken eternal law and at the same time maintain the harmony of God's attributes, justice and mercy; a satisfaction be made in order that redemption may reach fallen man, that spiritual life, immortality and association with God may be regained.

Man, the transgressor, is powerless to make such satisfaction. He may repent of his transgression and maintain righteousness for the future, but that does not reach the past. If he does so, he no more than fulfills his duty. But he is under sentence of law, spiritual and temporal. (II. Nephi 9:7; Alma 42:14.) As the sin was against a divine law, only Divinity can render satisfaction. Notice the words of the prophet Alma: "It shall not be a human sacrifice; but it must be an infinite and eternal sacrifice. * * * The plan of mercy could not be brought about, except an atonement should be made; therefore God Himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice." (Alma 34:10; 42:15.) So it necessitated the making of an atonement by one who had power to restore that which was lost, and to make the redeeming effects as universal as the effects of the transgression. To do this it was not only necessary to atone for the sin of Adam, but to make possible an avenue of pardon and remission for man's individual sins, which atonement was brought about by Jesus of Nazareth, the Son of God.

Speaking of this great propitiatory act, Paul says, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (I. Cor. 15:21, 22.) And the words of John, saying, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," generate within the breast of man the flame of hope and joy, showing him that by his co-operation with God, in obeying His laws and ordinances, he may gain a remission of his individual sins and attain to eternal joy and exaltation.

We have seen that the very "nature of the case" necessitated an atonement, and also that in the making of the same it consummated God's promise of eternal life and vindicated the harmony of His attributes of justice, mercy and love. In the words of Browning, "All's love, yet all's law."

Hanley.

ASAEI C. LAMBERT.

THE NEW TESTAMENT IN LITERATURE.

EMINENT men have repeatedly declared that if they were cast alone on an island and had to live there for an indefinite time with only one book of their own choice to read, that book would be the Bible. And the innumerable lists of the best books selected this half century have invariably included the Hebrew Scriptures as among the first and most important.

Now, the New Testament, being part of this volume, is therefore part of the most valuable literary and historical set of documents that has come to us out of the past. Judged as literature merely, the Old Testament is perhaps greater than the New. Carlyle thought the Book of Job the finest literary product of the ages, and most critics would agree with him in this. But the New Testament, though it also contains writings of supreme literary value, has had incomparably greater influence in the world than the Old Testament.

The New Testament, we must remember, is a literature itself. That is to say, it is not a story, though it contains splendid narrative; nor a book of wisdom, though it contains wise sayings. It has nearly every form of writing known to us. First, it has narrations of supreme value, as witness the Prodigal Son, in Luke (15: 12-32); secondly, it has wisdom literature, as in the Book of James; thirdly, it has the personal letter, of which Timothy may serve as an example; fourthly, it has poetry, as seen in certain parts of Revelation (20: 11 to 22-5); fifthly, it has oratory, Paul's defense before King Agrippa (Acts 26: 1-29); and sixthly, innumerable purple patches like Matthew 6:28-30 and I. Corinthians, chapter 13.

As to how this writing is done, the best judges are those men who have spent their lives in writing and who are classed among the most successful in this department of activity.

Charles Reade, an English novelist, says that "no ordinary, no uninspired human skill or genius could rival the marvelous brevity, the 'swift fresco strokes' with which again and again Scripture, as it were undesignedly and unconsciously, with only a word or two, makes the characters of men stand out vividly before us, and live in our memory, so that we might almost seem to have known them. Not even in Shakespeare do we find so marvelous a power."

Robert Louis Stevenson, another English novelist of high rank, says, "Written in the East, these characters live forever in the West; written in one province, they pervade the world; penned in rude times, they are prized more and more as civilization advances; a product of antiquity, they come home to the 'business and bosoms' of men, women and children in modern days. Then is it any exaggeration to say that the characters of Scripture are a marvel of the mind?"

Matthew Arnold, a celebrated English poet and literary critic, says that the English Bible "introduces the only element of true poetry, the one elevating and inspiring element that enters into the education of multitudes in our land."

Scott, one of the four greatest novelists of England, says: "The most learned and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore; new light continually beams from this source of heavenly knowledge, to direct the conduct and illustrate the work of God and the ways of men; and he will at least leave the world confessing that the more he studied the Scriptures, the fuller conviction he had of his own ignorance, and of their inestimable value." This same man, when he was on his deathbed, called for "the book." "What book?" asked Lockhart, his son-in-law. "*The book*," answered Sir Walter, "there is but one—the Bible!"

Dr. Samuel Johnson, the greatest literary figure in the later eighteenth century, declared that he hoped "to read the whole Bible once every year, as long as he lived."

Froude, the historian, believed the Bible to be literature "the rarest and richest in all departments of thought and imagination which exist."

Macaulay termed the Bible "a stupendous work—a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power."

So much for the estimation in which the Hebrew Scriptures have been and are held by those who are supposed to know the secrets of the literary art. It is but natural to suppose that the influence exerted by this great literary model has been extensive.

An examination of our English literature will reveal the extent of this influence. Canon Farrar names Shakespeare, Dante, and Milton as the "moral light-houses in a dark and stormy sea," and shows how much these men's writings were influenced by the Bible. "Milton's *Paradise Lost* and *Paradise Regained* are, of course, avowedly his comments on the Fall and Redemption." The *Divine Comedy* is nothing more nor less than the life history of a human soul, redeemed from sin and error, from lust and worldliness, and restored to the right path.

Professor Cooke says: "To enrich and ennoble the language of a race is to enrich and ennoble the sentiments of every man who has the command of that language. This process of enrichment and ennoblement has been going on in English for nearly thirteen hundred years, and one of the chief agencies by which it has been effected is the influence, direct and indirect, of the Bible."—JOHN HENRY EVANS, in *Improvement Era*.

A VOICE OF WARNING.

THE question is often asked: "Why do you not go and convert the heathen nations? We don't need your gospel in this Christian country." In reply the Latter-day Saint missionaries endeavor to explain to the people of Great Britain that, whether one be Jew or Gentile, Christian or heathen, we have a pearl of great price to offer him. It makes no difference who it is, if he manifests a willingness to serve the Lord and keep His commandments, the same shall be accepted of God. This is the class that "Mormonism" is searching out—the self-respecting and honest in heart.

In His infinite mercy and wisdom, God formulated a plan, before the foundation of the earth was laid, that all mankind might be saved. He foresaw our day and caused that the stream of time should be unveiled before the eyes of some of His ancient prophets, who predicted concerning this dispensation. In fulfillment of these prophecies (see Dan. 2:44; Rev. 14:6), nearly a hundred years ago the Lord restored the everlasting gospel to the earth, as it was originally taught by the Great Teacher and His apostles. He gave authority to men to organize His Church, and then sent forth His servants, endowed with the Holy Priesthood, which gave them authority to administer in the gospel, to warn the nations of the wrath and judgments that were about to be poured out upon the wicked. This voice of warning has been sounding now for the past eighty-two years, its object being to turn the people of this country, as well as those of other nations, from their evil ways, and give them an opportunity to accept the true gospel of Jesus Christ.

It is generally conceded that we are now living in the latter days

preparatory to the second coming of Christ. His coming was foreseen by many of old, but no prophecy concerning this great event is more striking than that given by the Messiah Himself—"As it was in the days of Noah, so shall it be also in the coming of the Son of man." The conditions in the world to-day are in many respects similar to those existing in the days of Noah. Wickedness and sin are rife among all classes. Immorality, the worst of vices, has scarcely ever been looked upon as lightly as at the present time. Many governments openly acknowledge and encourage this terrible blight. We learn that in the days of Noah, the antediluvians were in much the same condition. Their works were such an abomination to the Lord that He decided to sweep the wicked from the face of the earth and leave them neither root nor branch. Before executing this terrible judgment, however, He gave them an opportunity to reform by directing His servant Noah to preach repentance unto them. But they rejected the message of Noah, and absolutely refused to repent, and so they finally met the fate that they had been warned to avoid.

Why are the people of this generation so careless and why do they refuse to be governed by the terrible lessons of the past? The road they are now traveling in the search for excitement and selfish pleasures is leading them to destruction. They can neither be saved in ignorance nor disobedience, but must accept the plain, simple gospel as it was taught by the servants of God in former times.

The Latter-day Saint missionaries are boldly testifying to the world, in words of soberness, that God has set His hand, this last time, to gather the remnants of His elect; that He has established His Church, not for the detriment of men and women, but to prepare their hearts for the second coming of Jesus, the King of kings. When He does come, it shall be in glory, sin shall give way before Him; the wicked and the despisers of those who are good shall surely receive their just deserts. It is only by sincere repentance that this generation can avoid the judgments of God which speedily overtook those living in Noah's day, when they refused to give heed to the warning voice of His servant.

In conclusion, let us bear in mind that God requires that we should all lead righteous lives and keep His commandments, and He promises that all who will do so shall be saved and exalted in His celestial kingdom. He ordained that man should live upon this earth for a wise and glorious purpose, and as long as we continue faithful and obedient no earthly power can stop our progress. Those who fulfill the Divine purpose in their lives will at last receive the welcome plaudit: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Glasgow.

E. S. WILCOX.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 7, 1912.

EDITORIAL.

JOHN RUSKIN AND MODERN RELIGION.

SOME of the keenest and most earnest thinkers of modern times have expressed their painful consciousness of the poverty and weakness of the religious systems that prevail in these lands. Quite recently we called attention to some remarkable admissions by representative ministers as to the waning numbers and influence of their respective churches. Perhaps no writer of eminence ever gave to the world a clearer statement of existing religious conditions than is contained in the closing chapter of the last volume of *Modern Painters*, by the late Mr. John Ruskin. The illustrious author of the great work referred to justly ranks as one of the greatest writers of the Victorian Era. His name is known and honored wherever the English language is spoken. A writer in *Great Thoughts* gives expression to the universal esteem in which Mr. Ruskin is held in the following beautiful words: "I have no fitting words with which to express my admiration of this man. With a power, grace and brilliancy of poetic expression which place him in the front rank of those who write the English language, an industry that is tireless in its search after and study of truth, a love for and a knowledge of art far surpassing all who live and all who have lived before him, a moral courage that tramples upon conventionalities as if they were chaff, and that gallantly attacks the most venerable errors, regardless of the spite of their petty upholders—with all these he unites the most reverent adoration of the great Jehovah, and the sublimest faith in the ultimate glory of human destiny. To this man the intellect of the world bows as to a master. The lovers of art accept his dictum as that of an anointed king. The man of culture is content if he can read, understand, and expound him; but the Christian, whether high or humble, recognizes him as a brother in Jesus Christ." Truly this is a noble tribute. The opinions of the man who has been deemed worthy of it ought to receive a respectful consideration from people everywhere. In the volume already mentioned Mr. Ruskin wrote as follows concerning religious conditions in this land:

"The form which the infidelity of England, especially, has taken, is one hitherto unheard of in human history. No nation ever before declared boldly, by print and word of mouth, that its religion

was good for show, 'but would not work.' Over and over again it has happened that nations have denied their gods, but they have denied them bravely. The Greeks in their decline jested at their religion, and frittered it away in flatteries and fine arts. The French refused theirs fiercely, tore down their altars and brake their carven images. The question about God with both these nations was still, even in their decline, fairly put, though falsely answered. 'Either there is or is not a Supreme Ruler; we consider of it, declare there is not, and proceed accordingly.' But we English have put the matter in an entirely new light: 'There is a Supreme Ruler, no question of it, only He cannot rule. His orders won't work. He will be quite satisfied with euphonious and respectful repetition of them. Execution would be too dangerous under existing circumstances, which He certainly never contemplated.'"

In the foregoing extract Mr. Ruskin expresses his sense of the lack of consistency and power that is so clearly manifest in the churches of the land. It may be truthfully said that his words apply, in a general way, to all the churches of modern Christendom. In two brief, clear-cut sentences he lays bare the facts of the situation. "There is a Supreme Ruler, no question of it, only He cannot rule. His orders won't work." There is undoubtedly a common belief in and worship of a Supreme Ruler, but many of His laws and counsels are rejected by preachers and people alike. Mr. Ruskin saw clearly that none of the sectarian churches possesses the truth and power of the Primitive Church. He was apparently fully conscious of the prevailing unbelief and denial of much that is vital in the word and laws of God, and consequently represents the people as saying, "His orders won't work." These words truly reflect the belief of the churches as to the ordinances of the gospel and the gifts and blessings that were promised to believers. But the fact that needs to be emphasized in this connection is, that it is not that the Divine laws and instructions are not workable, but that they are denied and rejected by the modern churches. A comparison of their teachings with those of Christ and His apostles will show the awful extent of the departure from the true faith of the gospel. Not only have the original "orders" and counsels of the Lord been set aside, but they do not possess the authority to administer the Divine laws, even if they were clearly and fully known. It is no wonder then that consistency and power are lacking in these churches, when the laws of God are ignored and His authority is not possessed by those who minister in sacred things.

We may in passing briefly mention some of the Divine "orders" that are not working in the churches of modern Christendom. Take the law of admission into the church or kingdom of God, as it was emphatically laid down by the Son of God: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit,

he cannot enter into the kingdom of God." (John 3:5.) To be "born of water" is undoubtedly to receive the initiatory ordinance of water baptism, as the uniform practice of the Primitive Church and the entire teachings of the apostles clearly show. Those who were thus baptized also received, by the laying on of the hands of the authorized servants of the Lord, "the gift of the Holy Ghost" and were thereby "born of the Spirit." This is a standing "order" of the Supreme Ruler, and while it was taught and enforced the promised results followed. But when false teachers arose, and the ordinances of the gospel were changed, God withdrew His authority from the earth and also the spiritual gifts and blessings. Men still continue to officiate in the name of the Lord, but without His authority, and, as the ancient gifts and blessings do not follow their ministrations, they say that such things are done away with—or, in Mr. Ruskin's words: "His orders won't work."

Another of the Divine "orders" that is not working in any of the sectarian churches is that which governs the calling and appointment of those who officiate in sacred things. The law of God in relation to this important matter is briefly set forth by the Apostle Paul in the following words: "No man taketh this honor unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.) Lest it might be supposed that these words refer merely to conditions in ancient Israel, we point to the following words of Jesus to His apostles, which make it perfectly clear that they apply with equal force to the ministry of the gospel in later times: "Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." (John 15:16.) Have the ministers in any of the sectarian churches been "called of God," or by revelation through His inspired servants? On the contrary, it is well known that the "ministry" in these churches is generally regarded as one of the learned professions. It is selected by young men, or by their parents for them, because it is deemed a dignified, a comfortable and a lucrative calling. To this end they take up the prescribed courses of study, are required to pass examinations, preach trial sermons, and are finally appointed or elected to minister to some congregation. Occasionally a candidate whose attainments are below the average, or who is lacking in "personal magnetism," has to pass a long probation and preach many trial sermons before he secures a pulpit. The spectacle of a minister of the gospel competing for a position as such is certainly a radical departure from the Divine law governing the appointment of officers in the Church, as may be seen from the New Testament record of the calling of men to office in the Primitive Church.

Many other instances of the departure from the laws of God could be cited, but space will not permit. We may say, however, in conclusion, that the opinions of Mr. Ruskin, added to several

similar ones that have been expressed by earnest ministers of various churches, go to show that there is a feeling in many quarters that the so-called Christian churches of the day are sadly lacking in power and authority. In the year 1820 the Lord made known to the Prophet Joseph Smith, in answer to his earnest prayer for light and guidance, that he must join none of the sects of modern Christendom, for they were all wrong. It was subsequently revealed to him that the true Church would in due course be restored to the earth through his instrumentality. That restoration, which was a literal fulfillment of the prophetic vision of John the Revelator (Rev. 14: 6) has taken place. On April 6th, 1830, under the direction of the Lord, the Church of Jesus Christ of Latter-day Saints was organized. The authority of God was again conferred upon men, and the everlasting gospel in its fulness, with all the ancient gifts and blessings, is now upon the earth. The true principles and ordinances of the gospel are being taught and administered by the elders of Israel in this and other nations of the earth. Many thousands of people who have entered the kingdom of God, by the divinely-ordained door, bear glad testimony to the glorious truth that the "orders" of the Supreme Ruler are now working harmoniously, and that they are enjoying all the gifts and blessings possessed by the people of God in other ages.

H. I.

MINUTES OF LIVERPOOL CONFERENCE.

THE Liverpool semi-annual conference was held Sunday, November 3rd, 1912, at the Loom Overlookers' Assembly Room, High Street, Blackburn. There were in attendance: Apostle Rudger Clawson, President of the European mission; Elders Hugh Ireland, E. Taft Benson and Fred R. Woolley, of the Liverpool office; Elder F. H. Eastmond, of the Manchester conference; President Joel Richards and nineteen traveling elders of the Liverpool conference.

The morning session convened at 10:30. Choir and congregation sang, "Come, come, ye saints, no toil nor labor fear." Invocation by Elder Mariner Roskelley. The choir rendered the anthem, "How will the saints rejoice to tell."

President Joel Richards extended a hearty welcome to all present. Asked that they give their faith and attention to the speakers, that they might have a profitable time together.

Elder Orson H. Grimmer, who has been honorably released to return home, said his heart was full of gratitude for the blessings he had received while in the mission field. Took for his text Rom. 10: 15: "How shall they preach except they be sent?" Said the question, "Have you been sent of God?" confronts all the ministers of Christendom. Testified that the Aaronic and Melchizedek

Priesthoods had been restored by those holding this authority in the days of Christ, and that the elders hold that authority to-day. Left his blessing with the elders, saints and friends.

Elder Fred R. Woolley, following the remarks of the previous speaker, showed that scripture and history both point to a universal apostasy, by reason of which Divine authority was lost. In the year 1820 God made Himself manifest, in answer to the humble prayer of Joseph Smith. Elder Woolley told the story of the restoration, testifying that we now have the same gospel, with the same ordinances. He knew that the God he worshipped was a tangible Being, and rejoiced in living in this enlightened age.

Sisters Olive Fawcett and Winnie McKnight, and Elders E. T. Benson and G. Allen sang in quartette, "The Everlasting Friend."

Elder Wilford Reeder said he enjoyed looking into the faces of the Latter-day Saints. Was pleased that he had been sent into the world to convert the honest in heart, and to bind up the broken-hearted and to deliver the captives from darkness. We teach that men must comply with the saving principles of the gospel, "for thus it becometh us to fulfill all righteousness." Spoke on the necessity of the new birth "of water and of the Spirit." Bore a strong testimony and urged all present to continue faithful unto the end.

Sister Emily Wilkinson pleasingly rendered the solo "Into Thy hands."

Elder William H. Wheelwright said that through the unwavering faith of a sincere and humble boy this great latter-day work was established. We are here to teach who and what God is, as a result of that faith. Proved from the scriptures that the Godhead consists of three individual personages, the Father, the Son and the Holy Ghost. The Father and the Son possess body, parts and passions, and are not mere nonentities. Prayed that the blessings of the Lord would be with them.

The choir and congregation sang the closing hymn, "Beautiful day." Benediction by President Clawson.

The second session assembled at 2:30 p.m. There were two hundred and forty-seven saints and friends in attendance. The service commenced by the choir and congregation singing, "God is love." Prayer was offered by Elder William H. Stayner. Continued by singing, "O, say, what is truth?" The sacrament was administered by Elders Hermon J. Wells and John F. Gunn, Jr., assisted by Elders Ernest W. Gee and Alfred C. Swift. During the passing of the same the choir sang the hymns, "Again we meet around the board" and "Jesus, once of humble birth."

President Joel Richards presented the general and local authorities of the Church, who were all unanimously sustained.

Elder B. R. Birchall, of the local priesthood, said that in all his experiences he had never found a people who took so deep

an interest in their eternal salvation as do the Latter-day Saints. We do not worship for show, but are sincere; we love the Lord and are seeking spiritual light and strength. Said that it is by the aid of the Spirit that we understand the scriptures. Spoke of the latter-day Zion and of the second advent of the Messiah. Said we look for a literal fulfillment of prophecy. We do not spiritualize. He hoped to live and die a faithful Latter-day Saint.

Brother Thomas Shorrocks sang the hymn "O, my Father," in a pleasing manner.

Elder E. Taft Benson rejoiced in being identified with a body of worshippers who believe in a personal God. The promises of the scriptures encourage us in our efforts to obey the Divine commands. Christ said He was the light and the life of man, and through His sacrifice and our obedience to the gospel we can gain eternal life and be exalted in the kingdom of God. This should be our chiefest concern. If Christ was the light and the way to salvation, we should emulate His example and follow Him into the waters of baptism. We should strive to build up our testimonies and to go on unto perfection.

Sisters Duckworth and Owens and Brothers Holgate and Fitzgerald of the Burnley branch rendered the quartette "The Better Land."

President Rudger Clawson rejoiced in the speaking and in the inspiring music that he had heard. Felt impressed with a spirit of worship and peace. Read the hymn, "O, say, what is truth?" and commented on the beauty and the significance of the words. Nothing can stand against the truth. It is all-comprehensive and will endure. We declare the words of Christ and the apostles recorded in the Bible are true. Faith is a fundamental principle of righteousness, and James tells us that "faith without works is dead." John the Baptist taught the essentiality of repentance. Forgiveness is based upon repentance. After John's imprisonment the Savior also declared that men should repent and accept the gospel. He also taught baptism, and, just before His ascension into the heavens, He commanded His apostles to preach the gospel to every creature, promising salvation to those who accepted, but damnation to those who did not. Peter, the chief of the apostles, stirred thousands of souls by preaching Christ and Him crucified, and then told them to repent and be baptized for the remission of their sins. The Savior even said that without complying with these ordinances, it is impossible to enter God's kingdom. We must therefore be born of water and of the Spirit. That constitutes the new birth. Christ promised us the gift of the Holy Ghost, and the promise was fulfilled. All this is truth, and truth will outstand the severest onslaughts of human power. It is "eternal, unchanged, evermore." Cited some instances where these principles are mentioned, and their necessity set forth. Testified that the gospel is true, and will stand for ever.

The choir rendered the anthem, "O, come, let us sing." Benediction by Elder William R. Nish.

The closing session of the conference convened at 6 p.m. Two hundred and seventy saints and friends were in attendance. Choir and congregation sang the hymn, "An angel from on high." Elder Charles R. Wing offered the opening prayer. The choir rendered the anthem, "The earth is the Lord's."

Elder Clyde C. Edmonds read the labor and statistical report for the past six months.

Elder Hugh Ireland considered it a privilege to bear his testimony. Asked the question, "Why have we separated ourselves from modern Christendom to become Latter-day Saints?" Said it was because the former had departed from the truth and God was not with them. The initial law of entrance into the kingdom was ignored by them. The ordinance of baptism is absolutely necessary, and man cannot reject it and be saved. Cited many evidences of departure from the true faith. For these reasons we have separated ourselves from the world. Prominent clergymen are making remarkable declarations regarding their waning influence and their lack of knowledge concerning Deity. The speaker rejoiced in the gospel as it has been restored to the earth.

Sister Margaret Crook sang the solo, "Queen of Angels," very pleasingly.

President Richards spoke regarding the resurrection. He said we believe in a literal resurrection—just as literal as is death. Christ is our example of the literal resurrection. He shall come with His own body, to convince the Jews of His divinity. Death is a separation of body and spirit; resurrection is the reunion. Job knew that at the last day he should, in his flesh, see God. Reference was made to the visions of Ezekiel and John the Revelator, wherein they beheld the resurrection of the body to life. Christ was the first fruits; others follow in their order. The just shall be caught up into the clouds at the Savior's second coming. Urged all to live such lives that they might come forth on the morning of the first resurrection to enjoy the glories of the kingdom of God.

By request, the choir sang the anthem, "Song of the Redeemed."

President Clawson showed that "Mormonism," so-called, was a living, active force in the world. Statistics show that there have been sweeping decreases in some of the churches of Christendom during the last few years, but the Church of Jesus Christ goes steadily on in progression. Explained that the Latter-day Saint elders maintain themselves while in the mission field, and that they are out here for the love of their religion, and not for temporal gain. Said they are clean, sober, moral young men. The reward of their efforts will be among the treasures in heaven. Showed that the Church encourages education. Great sums of money are expended in educating the rising generation. They are taught to

read and understand the scriptures, and are trained for various avocations in life. We try, as a people, to live Christian lives, and to raise others to a higher level. Testified that Joseph Smith was a prophet of the living God, and that Jesus was the Christ. Left his blessing with all present, and admonished them to live righteous lives.

President Richards thanked the Burnley choir, under the leadership of Brother Willie Duckworth, and all who had helped in adding so materially to the spirit of the meetings. The Blackburn Relief Society sisters were complimented for the splendid manner in which they cared for the visiting saints and friends.

Conference adjourned for six months.

Choir and congregation sang the closing hymn, "The Spirit of God like a fire is burning." Benediction by Elder Clyde C. Edmonds.

On Saturday, November 2nd, 1912, President Clawson met with the elders of the Liverpool conference in their monthly Priesthood meeting and listened to their reports of the past six months' labors. Splendid instructions were given by President Clawson, and several questions were asked and answered satisfactorily.

CLYDE C. EDMONDS, Clerk of Conference.

FROM THE MISSION FIELD.

Release and Departure.—Elder W. K. Lindsay, of the British mission, has been honorably released and sailed for home November 1st, 1912, per s.s. *Tunisian*.

Arrivals.—The following named missionaries for the European mission arrived per s.s. *Virginian*, November 2nd, 1912: Clyde H. Bennion, Taylorsville; William E. Cox, Union, Utah; Gus Dyer, Gerald S. Lambert, Hans Johanson, Frank S. Emery, James Norman Lamph, Salt Lake City; Stanley T. Fotheringham, Milford, Utah; Joseph T. Atkins, Jr., Heber Cottam, Andrew L. Winsor, St. George, Utah; Jacob T. Fowles, Fairview, Utah; John F. Palmer, Preston, Idaho; Henry E. Athay, Paris, Idaho; Frank L. Bentley, Parowan, Utah; R. Delbert Rasmussen, Ephraim, Utah; George Alleman, Jr., Bern, Idaho; William L. Blatter, Ammon, Idaho; Albert A. Koch, Oakley, Idaho; Elmer N. Jacobs, Union, Oregon; Henry G. Matheson, Cedar City, Utah; James Garner Jensen, Mt. Pleasant, Utah; R. S. Zimmerman, Logan, Utah; Sterling D. Madsen, Brigham, Utah; Otto N. Smith, Centerville, Utah; Ernest E. Monson, Richmond, Utah; Herman Poorte, Ogden, Utah.

Appointments.—The elders who arrived for the British mission November 2nd, 1912, have been appointed to labor in the following

conferences: Clyde H. Bennion, Joseph T. Atkins, Jr., Jacob T. Fowles, R. Delbert Rasmussen, London; William E. Cox, Nottingham; Gus Dyer, Leeds; Stanley T. Fotheringham, Manchester; John F. Palmer, Bristol; Henry E. Athay, Frank L. Bentley, Norwich.

Successful Socials.—A very successful social, in honor of Elder Orson H. Grimmer, was held at the Latter-day Saints meeting room, King Street, Wigan (Liverpool conference), on the evening of October 23rd, 1912. It being Elder Grimmer's farewell visit to Wigan before returning to Zion, the elders and saints presented him with a box of cutlery as a token of remembrance. All joined in wishing him a pleasant journey home and future success.

The South Shields branch (Newcastle conference) gave an entertainment to friends and members on Tuesday evening, October 22nd, 1912. The program consisted of songs, recitations and a sketch entitled, "Dick Whittington." A most enjoyable time was spent by all, and the amount realized was turned over to the branch for the purchase of books.

On Monday evening, October 21st, 1912, a farewell social was held in St. Stephen's Chambers, Norwich (Norwich conference), in honor of Elder F. D. Ashdown, who has been honorably released to return to Zion. Elder Ashdown was presented with three beautifully bound volumes, containing the works of Shakespeare, Longfellow and Tennyson. Refreshments were served and a very enjoyable evening was spent.

On Monday evening, October 28th, 1912, the saints of the Kidderminster branch (Birmingham conference) gave a farewell social in honor of Elder W. K. Lindsay, who is leaving for his home in Zion. An interesting and well-rendered program, consisting of songs and recitations, was given by members of the branch. As a token of love and appreciation from the saints and friends, Elder Lindsay was presented with a beautiful traveling rug. President Albert T. Smith, in behalf of the elders of the Birmingham conference, gave the departing brother a signet ring as a sign of their love and respect.

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